

the action of that frontal Energy its means of an evolutionary manifestation," a creation out of itself in the boundless finite of the material universe.

The apparent **inconscience** of the material Energy would be an indispensable condition for the structure of the material world-substance in which this Consciousness intends to involve itself so that it may grow by evolution out of its apparent opposite; for without some such device a complete involution would be impossible. If there is such a creation by the Infinite out of itself, it must be the manifestation, in a material disguise, of truths or powers of its own being: the forms or vehicles of these truths or powers would be the basic general or fundamental determinates we see in Nature; the particular determinates, which otherwise are unaccountable variations that have emerged from the vague general stuff in which they originate, would be the appropriate forms or vehicles of the possibilities that the truths or powers residing in these fundamentals bore within them.

The principle of free variation of possibilities natural to an infinite Consciousness would be the explanation of the aspect of **inconscient** Chance of which

we are aware in the workings of Nature,
—in-
conscient only in appearance and so
appearing
because of the complete involution in
Matter,
because of the veil with which the secret
Consciousness has disguised its
presence. The
principle of truths, real powers of the
Infinite
imperatively fulfilling themselves would
be the